THE BAPTIST RECORD.

OLD SERIES VOL. XXX. JACKSON, MISSISSIPPI, OCT. 18, 1906. NEW SERIES VOL. VIII. NO. 42.

GREAT THINGS AHEAD.

Surely every Baptist in Missisippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise $75,000 by January first on the plan given below, the General Education Board will give us $25,000 and Carnegie will give us $20,000. The above together with the Jennings gift of $20,000 will make $140,000. Carnegie's $20,000 will go to Endowment. The other $120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 .... $——

Cash by Nov. 1, 1907 .... $——

Cash by Nov. 1, 1908 .... $——

Cash by Nov. 1, 1909 .... $——

Cash by Nov. 1, 1910 .... $——

Name ....

Church ....

County ....

Post Office ....

Yours for success,

W. T. LOWREY.

I had rather be right than be President.—Henry Clay.

An honest man is the noblest work of God.—Pope.

One on God's side is a majority.—Wendell Phillips.

The God who gave us life gave us liberty at the same time.—Thomas Jefferson.

There are some things I am afraid of. I am afraid to do a mean thing.—James A. Garfield.

I fear the prayers of John Knox more than all the armies of England.—Mary, Queen of Scots.

The Germans seem to realize that there is no place to halt when it comes to preparing for war. They have added to their war department an armored auto. This auto, so states one of our exchanges, is a much heavier and more formidable war motor car than the one used by the Russians. It is armored with steel, with an armored hood, wheels guarded by plates of steel, loopholes with shutters for quickfiring rifles in front, places for pistols—in fact, a veritable arsenal on wheels.

There has been invented a machine which smokes cigars. It is stated that the purpose of the cigar-smoking machine is to show the comparison of the burn of different cigars smoked under identical conditions. It smokes cigars with an evenness and regularity that the most hardened smoker could not emulate.

Abraham Lincoln's maxims were: "Do not worry; eat three square meals a day; say your prayers; think of your wife; be courteous to your creditors; keep your digestion good; steer clear of biliousness; exercise; go slow and easy. Maybe there are other things that your especial case requires to make you happy; but, my friend, these, I reckon, will give you a good life."

With the exception of two—Martin Van Buren and Theodore Roosevelt, who were of Dutch ancestry—all the rest of our Presidents have come from British ancestry. Washington, the two Adamses, Madison, the two Harrisons, Tyler, Taylor, Fillmore, Pierce, Lincoln, Johnson, Garfield and Cleveland were of English ancestry; Jackson, Polk, Buchanan, Arthur and McKinley of Scotch-Irish; Monroe, Grant and Hayes of Scotch. Jefferson was of Welch.

The afternoon papers of Monday contained the announcement of the death of Rev. Sam P. Jones, which occurred on the morning of the 15th inst, on a Pullman car as he was en route to his home at Cartersville, Ga. He had been conducting a series of meetings in Oklahoma City, and was to have begun similar meetings in Jackson next Saturday, 20th inst.

For the past score of years Sam Jones has been a powerful factor for righteousness throughout the length and breadth of the land. We may not always have approved his methods, but no one can question the fact that he has been greatly used of God in the reformation of character and in the quickening of the public conscience. Having served his day and generation he has fallen asleep.

We sleep in peace in the arms of God when we yield ourselves up to His providence, in a delightful consciousness of His tender mercies; no more restless uncertainties, no more anxious desires, no more impatience at the place we are in; for it is God who has put us there and who holds us in His arms. Can we be unsafe where He has placed us and where He watches over us as a parent watches a child? This confiding repose, in which earthly care sleeps, is the true vigilance of the heart; yielding up to God, with no other support than Him, it thus watches while we sleep. This is the love of Him that will not sleep even in death.—Francis Fenelon.

Charleston, South Carolina, can boast of the oldest church building of any pretention in the United States. On Meeting street can be seen St. Michael's church, which was begun in 1752. "The celebrated chimes in the spire of this church were brought from England in 1764. These chimes have crossed the Atlantic five times—first when purchased; then when captured by the British in 1782 and taken as plunder to London. There they were purchased by a friend of America and returned. In 1865 they were stored for safety in Columbia, but were partially destroyed by Sherman's troops. In 1866 their fragments were re-shipped to England and were re-cast by the same firm (the names of firms in England run from generation to generation), and returned to Charleston once more in 1867, since which time they have rung undisturbed. The first theater built in the United States was on the site in Charleston now occupied by the Planters' Hotel."

Most unhappy people have become so by gradually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with crowded cars, and with disagreeable companions or work. A habit of complaining, of criticising, or fault-finding, or grumbling over trifles, a habit of looking for shadows is a most unfortunate habit to contract, especially in early life, for after a while, the victim ebcomes a slave. All of the impulses become perverted, until the tendency to pessimism, to cynicism, is chronic.—Success.

The Times-Democrat is authority for the statement that the First Baptist Church of McComb City has called Rev. E. D. Solomon and Rev. Otto Bamber as copastors and also a singer, all for all of their time. Dr. Quinn was elected superintendent. This seems to be a pretty good force for fighting the devil and his cohorts.

The largest mass of ice in the world is probably the one which fills up nearly the whole of the interior of Greenland, where it has accumulated since before the dawn of history.

It is believed now to form a block about 600,000 miles in area and averaging a mile and a half in thickness.

According to these statistics the lump of ice is larger in volume than the whole body of water in the Mediterranean, and there is enough of it to cover the whole of the United Kingdom of Great Britain and Ireland with a layer about seven miles thick.

There is enough ice in Greenland to bury the entire area of the United States a quarter of a mile thick.—Selected.

Something there is more needful than expense,
And something previous even to Taste—'tis sense,
Good sense, which alone is the gift of Heaven,
And tho' no science, fairly worth the seven.

Alexander Pope.

A religion without its mysteries is a temple without a God.—Robert Hall.

Lauderdale County Association.

This young body met in its 5th session with the Hickory Grove church, 5 miles west of Lockhart, on Oct. 11. The old officers were re-elected—Rev. Chas. G. Elliott, moderator, and W. H. Stinson, clerk and treasurer. Bro. Elliott is one of the very best moderators we have met up with anywhere. He knows just what to do, and does it promptly. Two of the pastors in this association, Drs. Hackett and Venable, are numbered with the prominent ministers in our State, while the other ministers in this body are above the average and each doing a fine work in his field. The "seven churches" of Meridian are now all members of this body. The association is composed of 26 churches, with about 2,600 members. The matters considered at this meeting were those usually discussed at our associations. Two of the Meridian preachers were absent—J. R. Farish and W. N. Swain. Rev. I. A. Hailey, now of Mt. Olive, will soon be in this association, becoming pastor of the Fifteenth Avenue Church. There was more preaching done at this association than is usual at such meetings. In company with Dr. Hackett we had the best of entertainment in the home of Mr. Tinsley, a well-to-do Methodist brother, hard by the Baptist church. We spent one night in the home of Rev. J. L. Williams at Daleville, 4 miles north of the place where the association met. He, his excellent wife and children showed us every kindness. Daleville is the home of Miss Ada Christine Lightsey, whose occasional poems brighten the pages of The Baptist Record. She is an estimable young lady, whose devotion to her invalid mother is marked. The next session of this body will convene with the New Hope church, 8 miles south of Meridian.

Owing to the fact that farmers had been so hindered by the three weeks of rain and storm, the attendance was quite small, but the interest was good.

Associational Minutes.

One copy of the minutes of each association in the State is needed in the office of The Baptist Record. If the clerk, or the moderator, or any other brother will put himself to the trouble of mailing a copy of his minutes to The Baptist Record, Jackson, Miss., the favor will be duly appreciated, and the minutes will be put to good use. Please do this, brethren, and you will perform a valuable service for our cause.

Our Premium Offers.

No. 1.

For 14 new subscribers and $28.00 in cash we will send Webster's International Distionary, latest edition, in morocco.

No. 2.

For 12 new subscribers and $24.00 in cash we will send Webster's International Dictionary, latest edition, in sheep.

No. 3.

For 4 new subscribers and $8.00 in cash we will send The History of Mississippi Baptists from the Earliest Times, in two large volumes, cloth.

No. 4.

For one new subscriber and $2.00 we will send either of the following books: The Pastor and Sunday School, by Dr. W. E. Hatcher; Pastoral Leadership of Sunday School Forces, by Dr. A. F. Schauffler; The Pastor and Teacher Training, by Dr. A. H. McKinney; The Twentieth Century Sunday School, by Dr. Samuel H. Greene; Health, Expression and Personal Magnetism, by Prof. Booth Lowrey.

We pay express or postage on all premium books. In ordering, state your first, second and third choice of books, as your first or second choice might be exhausted.

THE BAPTIST RECORD.

Evangelism.

While we are discussing the subject of evangelism, will some one tell us the difference between an evangelist and a missionary?

Since the word missionary does not appear in the New Testament, what right have we to use it? The scriptures tell us something about evangelists, but say nothing about missionaries. Why then should we call them missionaries instead of evangelists? The word missionary is in common use. And there seems to be a distinction made between the word missionary and evangelist. Did Jesus send the twelve apostles forth as missionaries or evangelists?

We have now missionaries and mission boards, of late evangelists have been added, which is being treated as something different from missionaries. Why this difference and what does it consist in, and our authority for the distinction?

Who can give us light on this question?

J. R. SAMPLE.

Preachers and Tobacco.

By O. D. Bowen.

It is a pleasing thought that the number of preachers who use tobacco is growing less. Our young ministers do not use it as a rule. I predict that the churches of the future will come gradually to prefer pastors who do not use tobacco and that within a quarter of a century from now churches as a rule will not call preachers to the pastorate who use tobacco.

Do you know that forty or fifty years ago many saintly Baptists, inclusive of deacons and some preachers, kept liquor in their homes and used it as a beverage? The morning's toddy was relished very much, and Christmas eggnog was enjoyed by the family. In the call of a pastor such an indulgence was not objectionable by the churches as a rule. But where can you find a church today that would call a preacher to the pastorate who thus indulges? By and by, but gradually, the churches will consider the tobacco habit in the preacher when calling a pastor.

Do you know that time was in our country when good Christians like Philemon was, inclusive of noble Christian ministers, bought and owned and worked their fellow men as slaves? And yet that was not an objectionable feature in a pastor of those days. But where can you find a church now that would call a preacher to the pastorate who bought and owns and works a fellow-man as a slave, even if there were no law forbidding it? We are going on to perfection, and the tobacco using preacher will gradually disappear. He will not do so, however, while under the fire of attacks made upon him through the public prints by indiscriminate writers, but here and there one will abandon the habit, while the new generation of ministers will not take to it. I am a tobacco using preacher myself, and while I have no apology to render for its use if I had my life to live over again, I know I would not use tobacco. A word to you, my dear young brother, who may be a user of tobacco: I beseech you to quit its use now, and quit it forever.

SECRETARY B. D. GRAY.

This marvel of a working secretary turned aside from his arduous labors and spent a day and night with me and my children recently. It was restful to him and a great pleasure to us. His visit to me was just after he had declined to consider a call to Waco, Texas, but to remain as Home Mission Secretary. I told him his decision was wise. Where can his equal be found? Have you ever thought of the secret of his great success? (His whole life is a success). There are several things that combine to make it so. It is not simply his wonderful ability, both natural and acquired, and which is dominated by the love of God; nor his big soul, so full of the milk of human kindness; nor his retentive memory; nor his grasp of the situation and problems as they exist in the domain of the vast field of operations; nor his strong physique, but in addition to all these is added his sanctified energy and industry. Every fiber of his mind and soul and body seem to be in action for the glory of God and the extension of His kingdom in the world, which have made him one of the greatest mission secretaries of modern times. May it please God to continue him in the office he has so successfully filled for three years, for many years to come, and may the closing days of his useful life be given to Mississippi Baptists and when he falls asleep in Jesus be buried in the soil of the State he loves so well.

When we were together the other day it was with he and I as aforetime. We entered into the secret chamber of personal love and friendship and communed together heart to heart, and at the feet of our good Master we bowed together, and I trust that both received a benediction from His loving hand. Long live my beloved Baron. How I love you, dear.

O. D. BOWEN.

Handsboro, Miss., Oct. 4, 1906.

The Question of Pastors.

The matter of the falling off in the number of young men going into the ministry which has been so much discussed in the papers recently has never impressed me any until in the last few months. But the scarcity of preachers in our own country and the number of letters I have been getting asking me to recommend some one for a pastor have caused me to think seriously on the subject. Many of our churches in the country and smaller towns have no pastors, while many others have preaching only on Sunday afternoons. I know several churches that are now without preaching and they do not know where to look for a preacher they can get.

The question is, what shall we do? Is there no remedy? Yes, God gives us a remedy. I have recently called attention of our church to the conditions, and asked them to pray regularly and daily for God to call some of our young men to preach or to send us preachers from some other churches. I read in Bible (Mat. 9:37,38), "The harvest truly is plenteous but the laborers are few: Pray ye therefore the Lord of the harvest that He will send forth laborers into his harvest." Let every pastor who reads this call the attention of his church to this Bible doctrine and urge that prayer be made to God for preachers. It seems to me to be a needy time. Let every church that has no pastor meet, if only a small number, and pray earnestly to God. He will surely hear.

I sometimes fear we make too little of God's commands. This is a command. When we obey it in real earnest He will send us an army of preachers.

Let us all pray for it.

M. K. THORNTON.

Starkville.

Lebanon Association.

Our church house at Wggins was badly damaged by the recent storm. We are going to try to repair it, with what success we do not yet know. We will not be able to use the church during the meeting of the association, but we will provide a place of meeting. So come on brethren. Send me your names and say when you will get here.

E. W. SPENCER.

Wiggins, Miss.

Brother H. F. Sproles.

The Record informs us of the retirement of Brother Sproles from the position of associate editor. I am not surprised at this announcement, for our brother has been overtaxed with work. Our good Master would have his faithful servants to be temperate even in the matter of labor for his kingdom and glory. I am sure Brother Sproles has the thanks of many of our brotherhood for the valuable services he has rendered us. He has helped so much to enrich our paper with good things, and its readers have been benefitted by his thoughts as expressed through the public prints. I thank you, my good brother, for the good you have done me.

As a Confederate veteran, Comrade Sproles bears the marks of that bloody war. During the session of our convention at Vicksburg, he took me in a buggy around the battle lines of that terrible seige. We passed by the tall hill upon whose summit I helped to mount a celebrated cannon called "Whistling Dick," which was a terror to the Yankees on their gunboats on the river. Sproles also showed me the spot where he stood by his cannon for forty-eight days, and poured shot into the ranks of the beseigers. There we were (he and I) after we both were pronounced mortally wounded by our surgeons, and could not live—he in Alabama and I in Georgia, more than forty years ago. Those who pronounced upon our cases I doubt not are dead and gone, while we live to declare the "glad tidings of great joy." Beloved comrade, we both must soon lay our armor down. May it be given us of our precious Savior to fall asleep in his arms, and to awake among the blest.

O. D. BOWEN.

Handsboro, Miss.

"The Three-Fold Secret of the Holy Spirit."

This is the title of a little book of one hundred and twenty-three pages, written about ten years ago, by Mr. James H. McConkey. It is published by Fred Kelker, Harrisburg, Pa., and may be obtained without cost, upon application to the publisher. It has had a very large circulation, supported by voluntary contributions of those who like the book and wish its usefulness to be extended abroad. Mr. Moody has said it was one of the two best books he knew upon the subject. Thirteen editions of it have been given out, and the total circulation to date, in English, is about eighty-five thousand. Besides this, it has been translated and circulated in a number of other languages. Some years ago, Mr. Robert E. Speer kindly directed my attention to this book and I read it with great interest and profit. One year I distributed it among members of my class in Homiletics. I am sure that the book will do great good to any one who reads it devoutly. It is marked by great devoutness of tone, simpleness of treatment and pronounced desire to do good.

The Three-Fold Secret of the Spirit is:

First: The secret of his in-coming; union with Christ, as ministered and maintained by the Holy Spirit. The teaching of this section is summarized as follows on page 39: "We believe God's word teaches, that every believer has received the Holy Ghost, the gift of the Holy Ghost, baptism of the Holy Ghost; that the simple secret of his thus in-coming is repentance and faith; that there is a fullness of the Holy Ghost greater than that usually thus received at conversion.

The Second Secret is the secret of his fullness; yielding to Christ. This is described as the absolute, unqualified surrender of our life to God, to do His will instead of our own.

The Third Secret is the secret of his constant manifestation; abiding in Christ. This is discussed in view of its frequent absence from many experiences, and in view of its imperative need. Our way to obtain abiding is pointed out in a number of ways.

On the whole, the little book is balanced, judicious and scriptural, and I should be glad to see it circulated by the hundreds among our Baptist people. This does not mean that every mode of expression in the book is exactly such as I would make or approve; there would naturally be modifications on some minor points; but take it all in all, I do not know in so brief a compass a more helpful and satisfying discussion of this great and very important subject.

E. C. DARGAN.

A Little Argument With Myself.

How Much Ought I Give To Missions?

(1) If I decide to give nothing, I practically cast a ballot in favor of supporting no missionaries.

(2) If I give less than heretofore, I vote to support fewer missionaries than last year.

(3) If I give the same as heretofore, I vote to have the work barely hold its own. My song is, "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. His word is, "Speak unto the children of Israel that they Go Forward."

(4) If I advance my offering beyond former years, I favor an advance movement in the work.

Shall I join the class? If I add one hundred per cent to my former gifts, then I favor twice as many missionaries as heretofore. If I add fifty per cent to my former gifts, then I say, Have half as many more as heretofore. If I add twenty-five per cent, then I say, Have one-fourth as many more as you have had.

What shall I do? I certainly can not vote to stop the work. Nor am I satisfied that we hold our own in this work.

I believe in urging this work forward. I will, therefore increase my contribution to this work.—Selected.

Dr. Jeter's Views.

A brother has asked me, "Is it true that Dr. J. B. Jeter once said in your hearing that if he were the only Baptist in the world he would still cling to the faith and live and die a Baptist?" Yes, that is what he believed as long as he lived, as thousands this day can testify. But no man rejoiced more than he did in the good that Pedobaptists do; all the more because he believed with his whole heart that but for Baptist opposition to infant baptism Pedobaptists and the Catholics would get together. If you have not read it, read a little book published by our Publication Society in Philadelphia, entitled "Infant Baptism a Part and Piller of Poperty," and get everybody else to read it. It ought to have a circulation of a mililon or two.—A. E. D. in Religious Herald.

Inventors Who Died Poor.

Trevethick inven ted the first steam locomotive. He exhibited it in London on a circular track. It ran fifteen miles an hour. Trevethick, though, made nothing out of his invention. People laughed at it—they'd have none of it—all Trevethick accomplished in his life was to pave the way for Stephenson's success. He died in poverty.

Koenig invented the steam printing press. His partner, Bensley, cheated him. Koenig to support life, had to sell his patents. He died a poor machinist, working for about $8 a week.

Whitney, the inventor of the cotton gin, didn't make a cent out of his idea.

Howe, the inventor of the sewing machine, sold his patent rights for a passage to England. He was a mill hand when his machine was putting millions in the pockets of other men.

Jacquard, the inventor of the famous loom, might have become a billionaire. This unselfish Frenchman, though, gave his invention to the government and all he got in return—all he asked in return—was a pension of $1,000 a year.—Exchange.

Mexico.

By Rev. R. W. Hooker.

For kindred, country, church we pray,
For distant lands in sin and woe;
Prayers rise like incense—yet, today,
Where are the prayers for Mexico?

For fields at home, for fields abroad,
The streams of Christian giving flow—
Most blessed stream. But, O Lord God,
Where are the means for Mexico?

From papal night turned toward the light,
Souls disenthralled the truth would know—
Ten million souls! "The fields are white!"
Where are the men for Mexoci?

Here is our neighbor. Pass not by,
Like priest and Levite long ago;
Have pity! Help! Ring out the cry:
Prayers, means, and men for Mexico!

Authors, like coins, grow dear
As they grow old;
It is the rust we value,
Not the gold.

Alexander Pope.

Th Baptist Record.

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Mississippi College now has enrolled about 410 boys.

On the 30th of September the East McComb church extended a unanimous call to Rev. G. W. Riley of Jackson to her pastorate. He is now in a meeting with this church.

Use or Lose.

The old proverb "it is better to wear out than to rust out" gathers up in one brief sentence a vital truth that runs through the whole economy of the universe. Exercise is the law of growth and strength. We all know this, for we see it demonstrated every day in some phase of our own being or in the things situated about us. This law of exercise often has a two fold influence. Besides developing directly the one immediately concerned, it infuses a spirit of activity into those neighboring. To illustrate this statement, you have only to note how certain communities will almost universally take on a spirit of repairing and improving generally their homes, all growing out of one man's beginning. This leads to the notice of the power of influence, the one of us upon another. In fact there is no living absolutely disconnected with those about us. "For none of us liveth to himself, and no man dieth to himself." We are often unconscious of the influence we exert or of that which is exerted upon us. The poet has beautifully illustrated this principle in the following lines:

"I shot an arrow into the air,
It fell to earth I know not where.
I breathed a song into the air,
It fell to earth I know not where.
Long, long afterward in an oak
I found the arrow still unbroke.
And the song from beginning to end,
I found again in the heart of a friend."

Granting the truth of the above sentiment, it behooves us to look well to our inner life, lest miasmic exhalations go forth to poison and vitiate all about us. But influence becomes more and more active in proportion to the use we make of our opportunities. No man can afford to neglect the opportunities of service that come his way, for as opportunity enlarges responsibility increases, and it is our privilege to do all for God and humanity that our capacity and opportunity guarantee. Indeed the simple philosophy of life consists in finding out what is our capacity and in being dissatisfied with anything that fails to live up to it. In this spirit we can consistently adapt the words of another, who wrote:

"We have not wings, we can not soar,
But we have feet to scale and climb,
By slow degrees, by more and more
The cloudy summit of our time."

With this simple conception of life, we can understand that God had a purpose in our salvation, and instead of consoling ourselves with the thought that "the world owes us a living" we proceed on the basis that the world needs our service and that God is pleased when we give it. So much so is this the case, that there is no shirking duty without loss. A strict adherence to a sense of duty is the only principle by which we are capable of accurately conducting our actions. This being the case, the more we strive to be accurate, in conduct, the more will we be capacitated to approach a state of perfection.

Now, perfection should be the aim of every life. Although the perfect state can not be attained during our brief sojourn in this world, yet this thought does furnish an ideal toward which to approach, and every effort set forth in this direction adds just that much to our strength and hence our capacity. Of course there is no such thing as reaching an ideal, for rain-bow-like the ideal rises higher as we elevate our view point and broaden our horizon. This alluring power of an ideal is one of its chief blessings. Oh! that we all would keep more closely before us the One Perfect Ideal.

"Man-like is it to fall into sin,
Fiend-like is it to dwell therein,
Christ-like is it for sin to grieve,
God-like is it all sin to leave."

But all true development must come from an exercise in service absolutely free from selfishness. It costs too much to live, for any one not to do his part. Too much brain and brawn are consumed in supplying the needs of the world that any one should be negligent. It makes no difference what phase of life you consider it, inactivity must pay its penalty. We must make use of our powers and opportunities or even that which we have will be taken from us, and then we will have to apply to ourselves these lines:

"A millstone and the human heart
Are driven round and round;
If they have nothing else to grind,
They must themselves be ground."

There is no getting around the fact that we must use or lose.

The church at Edwards has just closed a revival meeting, Rev. G. W. Riley of Jackson doing the preaching.

The immediate results of the meeting were six baptized, two by letter and three deacons elected and ordained, Brethren Hollis, Montgomery and Tatum. Edwards has some of the Lord's best people.

An Inexhaustible Subject.

Of all the books in the world, not one has been studied so long and so carefully, by so many different kinds of people, for such diverse purposes and with such varied results, as has the Bible. For ages men have pored over it, read it from cover to cover, committed it to memory; and still other men find other reasons to continue to study it.

This very winter there are two conventions which have no other object in coming together than the hope of discovering new truths about this old book. One is the meeting of the American Bible League, held early this month in Boston; the other the meeting of the Religious Education Association, to be held in February.

The desire and purpose of both associations are undoubtedly to discover truth, but their positions and methods are different. The one—the American Bible League—contains some of the foremost scholars in the United States, mostly of the conservative temperament. They showed themselves to be stout defenders of the authority of the Scriptures, and manifested a determination to require every criticism upon the Bible or any part of it to be brought to the strictest test.

The other association, although by no means antagonistic to the Bible, but rather a warm friend to it and defender of it, is nevertheless more radical in its views of what constitutes truth. It also contains a great array of scholarship and learning, which will be represented at the convention.

These meetings speak plainly of the continued great interest in the Book of books. They will thresh straw which has already been well flailed, but each is likely to find some wheat which the earlier threshers missed. Moreover, these discussions will surely awaken an interest in the Bible in minds that hitherto have given little heed to it. Therein, perhaps, will be found the greatest gain from these meetings.—Ex.

The Central Association.

The 61st annual session of the Central Association convened Thursday, Oct. 11th, with the Salem Baptist church, near Learned. On account of the recent storms and continued rain the representation of the churches was not as good as usual. Farmers were busy harvesting what remained of their crops.

The association was organized by the re-election of the former officers—Chas. L. Lewis moderator, I. T. Riser clerk and W. T. Ratliff treasurer. Bro. J. R. Carter of the Orphanage preached the introductory sermon on "The Holy Spirit and His Mission in the World." The sermon was timely and forceful.

The church at Reganton was admitted into the association. The body now consists of 36 churches. The presence of several new pastors in the association was observed, notably J. A. Lea and J. R. Summers of Clinton, and G. W. Riley of Jackson. Among the active and helpful laymen present was Bro. P. S. Stovall of Clinton. He made several strong and telling speeches.

A resolution was adopted expressing the thanks of the association to Hons. E. F. Noel, C. H. Alexander and other lawyers for their services against the liquor traffic in all of its forms free of charge.

Bro. J. E. Bird was present in the interest of the S. S. work, and was instrumental in having the association arrange for institute work during the coming year.

Dr. Lowrey was present in the interest of the college and made a forceful presentation of the work of the institution. He had already visited the strongest churches of the association, but notwithstanding this he added upwards of $450.00 to the "Building Fund." This was fine in the face of the depressing spirit that hung over the meeting on account of the recent heavy losses. Dr. Lowrey is a decided success wherever you put him. Mississippi Baptists cannot too highly appreciate his splendid services for the college.

Capt. Ratliff in his report on the college recited some very interesting denominational history growing out of the early Baptist ownership of the college, anent "The True Baptist", to which attention was called in the late meeting of the convention at Vicksburg. I desire here and now to request Capt. Ratliff to furnish it to The Record for publication. It will make good reading for the denomination.

Attention was called to the churches in the southern part of the State, destroyed by the storm, and the suggestion made that churches take special collections to assist in rebuilding them.

The reports and speeches were excellent and the local attendance on the meetings fairly good. The associational meeting was held in the beautiful new house, the best country church building in the association. The Salem people deserve great credit for their achievement.

Bro. V. P. Ferguson is worthy of special mention in this connection, since he made the achievement possible. He was chairman of the committee on hospitality. Bro. Haman is the pastor under whose leadership the church has made this excellent showing.

The association adjourned Friday afternoon to meet Thursday before the second Sunday in September, 1907 with the Baptist church at Pocahontas.

W. F. YARBOROUGH.

Why I Decided to Go.

J. S. Compere.

Brother Hurt asked me to write on some such subject as the above, referring, I suppose, to my going to the foreign field. I was tempted to turn the subject around, and write on "why should any preacher not go?"

But why did I decide to go? That can be answered in few words: Because I had no sufficient reason for not going. Isn't that a sufficient reason for going? The needs on the foreign field are immeasurably greater than here at home. The command of the Lord is, "Go!" Let him who fails to go give a reason for such failure. I maintain that no preacher has a right to settle down to permanent work in any land where the gospel is widely proclaimed until it is plainly demonstrated that he cannot go to procaim Christ to the heathen who otherwise will never hear of Him. That is just as plain a proposition as that two and two make four. Out yonder are a thousand ships on an angry sea. They are in great danger. Unless help comes they must all go down with their thousands of human beings. But there go the boats from the life-saving station. Soon all the ships near the shore are surrounded by enough boats to save all their passengers. You start out from the station with another rescue boat. Where will you go? To those ships that are already supplied with means of escape, or out yonder where there are few rescuers or none, where many will inevitably go down, and where you can know that all whom you save would have gone down if you had not rescued them? Where will you go? Do not reason, common sense, humanity, heroism and every other valid consideration say, "Go to those who cannot be saved without you?"

A condition exactly analogous to this is what the workers for Christ have to face. There is not a place in all of Arkansas so remote from the institutions of Christianity but that the people can hear the gospel if they want to hear. Yet there are at least five hundred millions of human beings in heathen lands who cannot possibly hear the gospel—no matter how they might desire to hear it. Again I ask, "Where will you go, Christian worker?"

But why am I going? Because simple loyalty to my Master, who suffered more for me than I can possibly suffer for His cause, requires it. Because faithfulness to the obligations I accepted when first I gave myself up to Christ to be His, demands it. Because the need on the foreign field is so much greater than it is anywhere in this land. Because I had a vision: Ten million times ten million and millions of millions of lost men scourged from the judgment seat of Christ, while I look on with streaming eyes, bitterly reproaching myself and crying, "Oh, if I only had gone to them with the offer of mercy!" Because of these things, and because I am missionary, I cannot stay in this land, but must go to the heathen.

Why do I go to Africa? In the main, for two reasons: It is a fruitful field. No field occupied by the missionaries of our Board, with the exception of Brazil, yields so large returns in proportion to work done, as Africa.

Then, it is of the greatest importance that Africa be evangelized now. "There's no time for delay." The country is being rapidly Mohammedanized. The Mohammedans are roused to extraordinary activity by the successes of Christianity, and are pouring their missionaries into Africa. Wait until they take the field, and it becomes the hardest of all fields to be taken for Christ.

Add to this the consideration that Brother Smith has been in Africa twenty years, and yet we have no greater force of missionaries from this land there today than we had twenty years ago. He has been pleading earnestly for more workers almost ever since he first went out. It seems to me unreasonable that the soldiers of Jesus Christ should sit still in this pleasant land while such a condition exists in Africa.

It seems that few offer for mission work in Africa. Why this is I cannot say. It seems not to be so hard to get missionaries to go to China, or Japan or India, or other countries, where they can have many of the advantages of civilization. But the people of Africa, because they have almost none of these, must go to hell because the soldiers of Jesus Christ are not willing to endure the hardships. But, no—that surely cannot be true. Surely it is only that they have not seen the need of going. However, it may be, they do not go, so I am going. And, again, I want to ask you, "Why do you stay at home when the command of the Captain is, "Go!"—Advance.

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Here and There.

Dear Record:

From Vaiden I went to Winona and went out in the country to Mission church and preached for Pastor B. G. Haman. The ordinance of baptism was administered by Pastor Haman to candidates who had previously been approved for this solemn ordinance. After the sermon I secured several new subscribers for The Baptist Record.

Returning to Winona Pastor Ball had me preach at night, and it is a pleasure to preach to such a people. Bro. Ball was a little lonely, as Sister Ball was in South Carolina on a visit to relatives. But the big hearted pastor took care of The Record man in a glorious way. Long shall I remember my stay with Pastor Ball and his people.

On Saturday before the 5th Lord's day in September I ran down to Durant and went out to Saron church, a few miles from Durant, to aid in ordaining Bro. George R. Sproles a deacon, and if he makes as good a deacon as his brother Henry F. is a preacher then Saron church can boast of the best deacon in the State.

The presbytery consisted of Pastor J. T. Ellis, this scribe and the deacons of Saron church. Bro. Jameson was made chairman and proceeded to examine the candidate as to his qualifications for the office of deacon. The sermon was preached by Bro. Jameson, after which came the prayer by Pastor Ellis, and then the laying of the hands of the presbytery. It was a very rainy day, but a glorious day.

Here let me say that Saron church has a beautiful house of worship, well furnished. Her young people deserve special mention in the part they took in building and furnishing the house. My dear old college chum, Rev. J. T. Ellis, is much loved by this church, as he is by all his churches. It was a joy to be with him once more.

The next Lord's day found me at Bethel church, a few miles from Carrollton, Pastor J. R. Hughes, another old college friend, is pastor, and is much loved by his people. After preaching to his people I secured several new subscribers to The Record. Pastor Hughes was much pleased to see this. After the sermon he took me on to Greenwood, his home, and cared for me while I remained in Greenwood. Some work was done for The Record, and some colportage books were sold. It is such a joy to me to meet the dear old boys with whom I associated at Clinton years ago. Our number is growing less, but a host of young men are coming on. The Lord increase the number of young men to proclaim teh gospel. "The field is white unto harvest."

Yours fraternally,

J. D. JAMESON.

Sunday School Lesson.

October 21.

THE PARABLE OF THE TALENTS.

Mat. 25:14-30.

Motto Text.—“A faithful man shall abound with blessings.”—Prov. 28:20.

(From Dr. Dunning in S. S. Times.)

The last lesson, rightly taught, makes the teaching of this one comparatively easy. Both these parables were in part the answer to the question of the amazed disciples, brought out by Jesus' prophecy of the complete destruction of the splendid buildings of the temple (Mark 13:1-4). The Jewish kingdom was soon to end in ruin, while the kingdom of heaven was already begun, and was to be everlasting. The foolish virgins represented the doomed nation, and so did the man with the one talent. The wise virgins and the men who traded with their talents represented the builders of the kingdom of heaven, our Lord's society of his followers. While, then, the parable for today's lesson stood for a trust given to the Jewish nation and their abuse of it, you may make the application of the story personal to your pupils, and still convey the truth which was in the mind of Jesus. Show them:

The Talents Committed to Us. Ask them to name what they possess,—physical strength, intellect, imagination, taste, capacities, possessions, friendships, influence. These and all else that we have we hold in trust. We are under obligation to employ them in God's service only, and to employ them to the best of our ability,—to carry on our school studies, our business, to administer our family life, our social affairs, our church, and to look after the public good as servants of our King.

The Conditions Under Which We Hold Our Talents. The number of them varies, and the degree of responsibility also. One condition is that we use them. The approved servant wasted no time. “Straightway he . . . went and traded” (v. 16). Another condition is that we use gratefully what we have, without complaining because we have not received more. The man with two talents went to work with them as the man with five. The two-talent man had no occasion to envy his more largely endowed neighbor. The greater the trust the harder the work (Luke 12:48). The busiest “workingmen” are those who plan for others, who take large risks, overcome great difficulties, and toil with brain as well as hand for the success which involves the prosperity of many. When men in such positions abuse their trusts in selfishness, their responsibility is far greater than that of those in humbler spheres. Another condition is that we use our talents constantly. The right use of them is not measured by great achievements in rare crises, but by the way we do ordinary things each day. The greatness of life is the sum of little services faithfully done (Mat. 5:19; 10:42; 25:40; Luke 16:10). No one can profitably possess more talents than he can use for God. If we have only one talent, we are only bound to use that. But even that one is borrowed capital (Mat. 25:27).

The Time Allotted to Us for Using the Talents. The substance of this parable is that our Lord is coming to reckon with us, and that the whole time we have had the talents will be included in the accounting (2 Cor. 5:10). It is by work for him that we watch for his coming according to his command. The happiest persons at Christ's coming will be those who are found most faithfully engaged in their daily duties (Mat. 24:45,46).

The Final Accounting for our Use of the Talents. What each one is now doing will be the basis of this reckoning. Penitent sinners appropriate by faith what Christ has done for them, and thus have access to God (Rom. 5:1,2). But such faith always works, and works done in faith through grace secure eternal life (John 5:29; Rev. 22:12). To the faithful, Christ's reward will be:

1. Divine Approval. His “well done” will give a thrill of happiness which will be abiding because the approval will be perpetual.

2. A Divine Kingdom. “I will set thee over many things.” With the talents God has given to each, each can grow Godlike. We know not when the end of our probation will be, but we know that we can now determine our destiny, and, if need be, almost change our nature, by the right use of the talents God has given us.

3. Divine Joy. “Enter thou into the joy of thy lord.” That is the joy of doing good and seeing men grow like him.

To the unfaithful the judgment will be:

1. Divine Condemnation. “Thou wicked and slothful servant.” He is false because he denies that he is a servant,—“Lo, thou hast thine own”: unfair, “Thou art a hard man;” a coward, “I was afraid, and went away and hid thy talent.” Divine condemnation of such a character expresses the judgment of all honorable men.

2. Complete Loss. “Take ye away therefore the talent from him.” A talent unemployed becomes like a paralyzed limb,—it is an encumbrance.

3. Final ejectment from the kingdom. “Cast ye out the unprofitable servant into the outer darkness.” Manhood and womanhood are forever won or lost in a few brief years. Then comes the final reckoning and the eternal awards.

The Church and the Creeds.

By Robert Stuart Macarthur.

Creeds are not preservative of orthodoxy.

Churches with creeds, long and strong, are more vexed with heterodox members than is the Baptist church, which has no creed in the technical sense of the term. With more than 4,500,000 members in the United States, the Baptist church is more nearly a unit in its faith and practice. They find it easier to interpret the Bible than to interpret the creeds, which are supposed to be based upon the Bible. Creeds are not, and in the nature of the case cannot be, authoritative. Creeds made by men in one age can be re-made by men in another age. There is just as much authority for re-making them, as there was for making them. Every age must do its own thinking. Living thinkers cannot be tethered to the gravestones of dead theologians. Augustine was not an Apostle Paul. Calvin was not Christ. If these dead theologians were living thinkers today, they would probably take the theological position which earnest, scholarly and godly thinkers today take. These dead theologians, if they could return to the earth now, would smile at or grieve over the narrowness, ignorance, and bigotry of the creeds which they honestly made.

We are vastly more able to make creeds now than were the earlier and medieval ecclesiastics, who made the so-called ecumenical creeds and later creeds of the church.

We know more of Hebrew and Greek, more of history and philosophy, and more of theology than they knew. We are also free from the false views of government and philosophy which they carried over into their systems of church polity and their treatises on theology. We have sounder methods of thought, a more wholesome theology and a more scholarly temper.

The so-called Apostles' Creed is a beautiful compendium of religious truth. But it ought not to be called by that name. The apostles did not make it. While it was partly in existence at the end of the fourth century, in its completed form it dates only from the eighth century. The clause regarding the descent into hell was not in its earliest forms; it was smuggled into it, no one knows how. This clause ought never to be repeated.

The circumstances in which the Nicene creed was prepared rob it of much of its authority. In the council of Nice in 325 there were three parties. They fought each other fiercely. Constantine was obliged to bring in soldiers to prevent the infliction of bodily harm by these excited ecclesiastics. They acted more like a company of the lowest ward politicians than like grave and reverend divines. The creed was a compromise as truly as the platform of political conventions often is.

The Athanasian creed is not the work of the great theologian of the fourth century whose name it bears. To give it his name is a species of pious fraud. It is as truly a case of deliberate imposture as the forgery of the famous “false Decretals,” or the equally false famous “Donation of Constantine.”

These frauds make infidels. The doctrine that the end justifies the means is a doctrine born in hades!

The most able of all the creeds is the Westminster Confession. It was the outcome of the great Puritan discussion of the seventeenth century. The assembly sat for over five years in its preparation. In its logic, its rhetoric, and in its theology, it is vastly superior to all preceding confessions of the church. But it does not preserve peace in the noble Presbyterian church. In that church, in recent years, we have had the trials of Dr. Briggs and of Professor Smith. There is danger now of the trial of Dr. Carter for heresy. The discussions between him and his Presbytery have been conducted thus far with commendable Christian courtesy. It is sincerely to be hoped that we may be saved from another ecclesiastical trial. Such trials no no good; often they do enormous harm. Churchmen ought so earnestly to fight “the world, the flesh and the devil,” that they will not have time or disposition to fight one another. The Westminster Confession is not the Bible. Calvin is not Christ.

Who made an ancient creed the rule of the church today?

Has not more light broken out of the Bible since the days of Westminster divines? Let us have peace, dear brethren. Love is better than logic, Christ is more than creed. We need not more creed, but more Christ.

Believe on the Lord Jesus Christ and thou shalt be saved.

Christ first, last, always. This is the best of all creeds.—Examiner.

Can Christ Save Your Children?

By Rev. Arthur S. Burrows.

(Western Recorder.)

“Mercy on me,” said a good mother, “what does all this racket mean, and on Sunday, too?” Her little girls had their dolls arranged in chairs, and were playing church. They told their mother so. She asked: “Do you call all this laughter and talk church, Dotty?” “Well, mamma, but church is out, and we are having a social.”

Shall the little child enjoy the social life of the church and not learn the spiritual life. In a Brooklyn school recently the fire alarm sounded, and the fire drill signal was heard; in five minutes 1,800 children had quietly marched out of that building into safety. Shall children be taught bodily safety and yet be considered incompetent to learn the way of soul safety? How can you maintain ideal play, ideal study, ideal companionship, without the love of Christ within the child heart? Charles Wagner, the French Protestant of Paris, spent his childhood in the little village of Wiebersville, Alsace; he was fourteen before he saw modern civilization; he was sent to Paris to school, alone, and told to get out of the train when the guard called Paris. He says: “My life up to that time had been so simple that I did not know what a gas burner was; you can imagine what a revelation to me were the boulevards, the lights, the crowds of gay Paris.” Your children must go out into the world, too. Are you willing that they shall risk it without Christ?

Perhaps your child is now at the parting of the ways. What have you prayed for its spiritual life? Shall it be truthful or lying, gentle or impatient, kind or selfish, obedient or disobedient? What have you done to help the temper of your child toward the competition and strife of this present existence? Shall the young soul become self-controlled or irritable, courteous or rude, careful or rash, useful or erratic? Is your child thinking upon these things now? What does Jesus mean when He says: “Suffer the little children to come unto me, and forbid them not?”

Can our Lord Jesus make Christians of our children? Can you help Him to make them faithful Christian children? In a Southern hospital a little girl was to undergo a dangerous operation. When on the table the surgeon gently said: “Before we can make you well we must put you to sleep.” She simply said: “O, if you are going to put me to sleep, I must say my prayers first.” She got on her knees and silently said her prayers. Afterward the surgeon said that he himself prayed that night for the first time in thirty years. Can our Lord Jesus develop a proper disposition toward God in the child heart, so that things will not come too hard in this life, both while young and then in mature experiences? If Jesus cured Peter of profanity, cannot He save the child from growing into profanity? Is not that better? If Jesus cured Thomas of doubting things divine, cannot He train the child heart into such faith that the life will ever after believe God? If Jesus made lepers pure, cannot He free the child from the leprosy of sin? If Jesus made a tax-gatherer honorable, can He not make a boy to grow up for honorable service in the business house? If Jesus overcame the fears of Philip, can He not teach a trusting child the divine support so that it will always trust God where He cannot be traced? Is it not better that Jesus do these things for children? Ought not Christian parents to see to it that Jesus has a full and immeidate chance with the boys and the girls? If your child of thirteen to sixteen years should say to you: “I feel that it is time for me to decide between the ways of life, and I have asked God to help me to walk in His ways,” what will you do?

Worcester, Mass.

Davenport's Private Zoo.

It was recently announced that Homer Davenport, the cartoonist, has returned from abroad with the largest and finest collection of Arabian horses ever shipped to America. There are twenty-seven splendid steeds in the above collection and they represent a little side issue to Davenport's trip to Turkey and Arabia where he went to write and illustrate a series of articles for the Woman's Home Companion. Davenport's great admiration for horses is not generally known, nor the fact that he owns a regular Zoo of wild fowl and animals near Morris Plains, New Jersey. The cartoonist's first-hand impressions of the Sultan and his people should make interesting reading.

How He Tabulated Her Religion.

A minister was holding a series of meetings with Grand Avenue Church, and one evening when the topic had been “the new birth,” Mrs. Fessenden said to her husband as they walked briskly down the lighted street: “I wish you had decided for Christ tonight, dear; I thought you would, the speaker had made it so plain, and so many responded to the invitation.”

“Would my rising to my feet there have made any difference with me in any way?”

“It would have put you and your influence decidedly on the side of right.”

“But is not my influence already on the right side?” he interrupted. “What do I do that you do not do? You are a professing Christian, and I am not.”

“You remember the illustration that he gave,” she interrupted now. “The moralist and the Christian are on the same street, but one is headed toward the kingdom of God, and the other goes in an opposite direction.”

“Yes, but I am not able to see that you and I are not headed the same way. I will try to state the matter more clearly to you later. Here we are now at home.”

Presently as they sat before the library grate with a bit of hot supper on the round table between them, he recurred to the matter as she poured the chocolate and laughed a little as she began reading the somewhat lengthy statement that he submitted for her inspection.

“How fearfully businesslike it looks!” she said.

“I do not use tobacco in any way. You do not.

“I do not use profane language. Neither do you.

“I am a teetotaler. So are you.

“I go to the theater. You go to the theater.

“I play cards. You play cards.

“I attend church irregularly. You do the same.

“I pay something for religious purposes So do you.

“I dance. You dance.

“I associate with unbelievers. You do the same.

“I read trashy novels. You read trashy novels.

“I do not attend devotional meetings. You do not.

“I do not read the Bible. Do you read the Bible?

“I do not pray. Do you pray?

“Now what does your church membership add to your manner of living? Why are our ways different?’”

The young woman began reading the list with a laugh, but ended in tears.

“O, my dear,” he cried, “I had no intention of paining you! I am sorry.”

“I am not sorry; I thank you. You make me see how far wrong I have gone in my endeavor to show you that religion need not make one stupid and poky. It is not strange that you hesitate to take your stand as a Christian when you see how inconsistent I am to my profession of having been born to newness of life.”

Again their lives flowed onward side by side. She was not less bright, sweet, or companionable, but when the card clubs and the dancing clubs organized she did not join. She did join the mission workers' band, and was faithful in attendance. She no longer went to the theater, and every time she declined her husband put the exepnse for both, saved, into her mission box. She no longer read her Bible in secret. She took up work in the Sunday school. Her time was no more taken than before, but she was differently employed.

Soon the gay, thoughtless people with whom she had associated were no longer in sympathy. “What has become of Mrs. Fessenden?” was asked, and the reply came scornfully: “O, she's running her Church now! Can't imagine what has come over her. She has always been a Church member, but she was real decent about it. Did everything the rest of us did, and she didn't preach. She is really a bright, sweet woman, but now she has always some Church engagement to attend to when we need her to make up our parties, and she does not hesitate to say: ‘I have too long been regardless of the admonition, “Seek first the kingdom of God.”’”

“And her husband?”

“O, he is loyal to her! He is a real lover. He goes wherever she goes; but the poor man must be having a dull time of it.”

Mr. Fessenden meantime did not consider himself an object for commiseration. If his wife's new departure was an experiment, he found it an interesting one. He found his new environment more refined, more intellectual, more congenial than the old, for earnestness took the place of frivolity, and he found himself awakening to a knowledge of a spiritual life.

When at length he made his decision, he said: “I have at last, through the influence of my wife, found that the true meaning and purpose of life is to follow Christ and to do the work in the world which he left for his followers.”

And the happy wife often says: “How near I came to making a fatal mistake! I tell my experience that it may be a warning and a blessing for others. Do not sink to the level of the world; bring the world up to a knowledge of Christ.”—Selected.

THE HOME.

"Who bid'st me honor with an artless song,
Affectionate, a mother lost so long."
—Cowper.

Life and Death.

A good strife and no great regret to leave it,
A still night—and the far red lights of home.
—H. H. Bashford.

Beautify by Housework.

A writer whose useful mission is to tell women how they can make the most of themselves physically has been counting up the development exercises that one does, or might, take while busy with her housework. For example, she enlarges her chest and arms by using a carpet-sweeper, strengthens her back and broadens her shoulders by making beds, and improves the shape of her wrists and hands by kneading dough.

She might round her hips and perfect her waist line by using her feet instead of her hands as opportunity offers, as when shutting the oven door. Ironing tends to make her arms round and firm; but that end would be more surely attained if occasionally, while she waited for the iron to cool, she would straighten her back and hold the iron at arm's length, using it as a dumb-bell. A proper carriage of the body is desirable, anyway, and few kinds of work really necessitate postures that invite cramped lungs and rounded shoulders.

The hardest work, "that which makes one breathe heavily," brings its special benefit, provided one breathes deeply and breathes pure air. But to supplement all such physical means of grace, says our adviser, a woman should rest, absolutely rest, for fifteen minutes a day, loosen her garments and stretch herself at full length. "That is the treatment that fends off wrinkles."

What of the occasions when a woman must wield a broom or bend over a wash-tub or over a frying-pan upon the kitchen range? These are toils that tax her strength and seem to make little direct return of physical good, yet they may be carried on under hygienic conditions.

The comforting fact remains that most of the work a housekeeper does involves just such exercises as a teacher of physical culture or a "beauty doctor" would prescribe for her. There is no reason why she should not be more beautiful, as well as more useful, than the idlers of her sex. She generally is.

Outdoor Presidents.

Many persons must regard with envy a President who is to have a vacation and hunting trip which will last about two months; but at the same time few persons realize, unless they have lived in Washington, how tremendously trying the work of the presidency is, how much the chief executive needs a vacation, and how seldom he gets one.

Just before the President started on this trip he remarked that it would be the first real outing he had had in four years. To one of his energetic temperament, who has kept a boyish love of adventure and a wholesome delight in outdoor life, the trip was a pleasure the keenness of which cannot be understood by those whose tastes are more sedentary. "Bacon, bear meat, black coffee and brown bread," he said, were all he wanted. These doubtless he had in abundance.

Although he could not be wholly free from the cares of office even in the mountains of Colorado, he had at least a respite from the private detectives, the secret-service men, on whom there is no open season, and undoubtedly enjoyed the sensation of being followed only by bears and mountain lions and wolves, on which there is no close season.

In the long line of Presidents, Mr. Roosevelt, although the greatest lover of outdoor life, is not the first or the only one. Washington's recreation was farming, his exercise horseback riding—the great source of so many of his successors.

The Adamses had Spartan habits, but none of the instincts of the sportsman. Jackson was a lover of horses and a breeder and racer of them. Grant, too, loved nothing better than the creak of saddle-leather or to hold the reins behind a fast horse. Both Garfield and Arthur rode occasionally. But one has to come down to Mr. Cleveland's administration to find a President who had Mr. Roosevelt's love of hunting and fishing, and what, in general, is known as "sport."

The Presidents as a class have been rather lacking in the characteristics of the out-of-doors man; but that may have been due partly to the demands of their office and partly to the situation of Washington and the character of its surroundings.—Ex.

"Some Notes from Vicksburg."

Baptist life in Vicksburg at this juncture seems to be quite active. A spirit of expectancy seems manifest.

Brother W. B. Hall of the Calvary church has signified his intention to accept the charge of the First church at Baton Rouge, La., thus leaving Calvary church pastorless. Brother Hall during his brief pastorate at Calvary church has wrought splendidly, his going is a distinct bereavement to the cause of the Master in Vicksburg.

The Calvary church is planning to hold a revival meeting in the month of November. It is the earnest hope of all the forces of the city that the contemplated meeting may prove a real revival to the religious life of the entire city.

The building enterprise of the First church moves forward satisfactorily. The plan is to have the "opening service" the first Sunday in January. The repairs on the house of the First church will be so extensive as to render the house practically new. The accommodation for an active church will be ample.

The two Baptist churches of the city have the promise of Dr. Hamilton to be in Vicksburg with his forces for a religious campaign during the latter part of January, or as soon as the building of the First church is ready for the meeting.

We all cherish the hope that this meeting may be honored of God, and that the Baptist cause may be on higher ground as a consequence of the effort. Any of the brotherhood of the State who find it possible to come to Vicksburg during the progress of the meeting will be doubly welcome, and we hope that a large number will come, especially our brethren of the ministry.

When a large religious gathering comes to Vicksburg now it will have to come to the First Baptist church, as we have, or will have, the largest auditorium in the city among the Protestants. The Pilchers of Louisville, Ky., will build us a splendid new oragn, too, which we are planning to have in place by Jan. 1st.

The representatives of the Record are cordialy invited to visit us at Vicksburg; if you come before the new year, come to the Jewish synagogue, as the congregation of the First church worships there until their house is ready for occupancy. Our Jewish brethren have been most kind to us.

HOWARD L. WEEKS.

Storm Swept Churches.

Under the above heading, Brother Rowe has revealed to us a very bad state of affairs, and earnestly asks, "What shall we do?" This is a question we need to answer from our pocket-books. I believe the thing for Mississippi Baptists to do is to help those churches to rebuild, and rebuild at once.

I venture to suggest a plan for raising this money. Let the pastors of the storm-swept churches hold a conference at some central point and select two or more of their number to canvass the State in behalf of their cause.

Those selected can arrange to canvass different portions of the State raising money for a common fund, which can afterwards be pro-rated. They can inform the different pastors as to the time, their fields will be visited and their coming may be announced and encouraged from the pulpit. Fill the pulpits on Sunday and do hand to hand work during the week.

Surely our pastors will co-operate in this work, and I believe that much more can be accomplished in this way than otherwise.

One who has felt the blow can tell about it with better effect.

Meanwhile, let the workers at home be canvassing the several memberships and ascertain what can be raised on the respective fields.

Further, let the matter be agitated in the columns of The Record, and let brethren and sisters who are not reached personally send liberal contributions to Brother Rowe.

Brethren, this is an emergency; a time to try our mettle. "Let us come up to the help of the Lord, to the help of the Lord against the mighty."

If you don't like my plan, let it alone, but give heed to the need and send in the cash.

With love and a helping hand to those in need, I am,

BRYAN SIMMONS.

Columbia, Miss.

Gates Ajar.

"Ray," I said, "set the door ajar for mamma."'

"Yes, am'am," and the eager little feet rushed across the floor and opened the door wide.

"Why, my dear child," I said, "don't you know what 'ajar' means? It means that you should open the door just a little bit."

The boy stopped in the middle of the floor and gave me an astonished look out of his blue eyes as he said, "Why, mamma, don't you know the verse, 'There's a gate that stands ajar?' and do you think that Jesus would open the Heaven door just a little bit? I tell you 'ajar' means very, very wide open."—Ram's Horn.

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The
Great Difference In
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is not revealed by their names nor their claims. The day before the San Francisco disaster, all Fire Insurance Companies seemed alike to the thoughtless; there was a great difference nevertheless, and when the test came, some quibbled, some defaulted, while others drew on the reserve funds which they had ready for such a contingency, paid the large amounts due, and went right on.

¶ It is because for years the money it has received from its policyholders has been invested with unusual skill and care—always safe, always growing, always ready for the hour of need—that

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is the strongest and staunchest Life Insurance Company in the world. Read these figures as to the Mutual reserve.

¶ At the close of 1905, the Mortgage Loans amounted to $109,771,163.16, on which more than four and one-half millions have been received in interest during the year, and less than fifteen thousand dollars of interest was overdue at its close. Most of this trifling amount was paid in within a few days. The sum of $28,198,278.84 was loaned on the Company's policies, and $18,195,000.00 was loaned on other collateral, no interest whatever being overdue on either item. Bonds and Stocks costing $239,986,702.05 and having a market value on December 31, 1905, of $265,301,867.38 were held by the Company, and on this enormous amount not one dollar of interest was overdue and unpaid, and but one stock failed to pay a good dividend in 1905, this stock being that of a new company, subsequently sold at a profit over cost. When it is borne in mind that no such aggregation of purely investment securities has ever been brought together elsewhere, the absolutely clean and indeed perfect quality of these immense investments excites praise and wonder, felt and expressed most strongly by those who know most as financiers of the dangers and pitfalls attending the care of large investments. This remarkable showing also appeals to the plain people whose money comes slowly, who value safety and who understand that security like the above makes "insurance" insurance indeed.

¶ If you would like to know for yourself the latest phases of Life Insurance, or wish information concerning any form of policy, consult our nearest agent or write direct to

The Mutual
Life Insurance Company,
New York, N. Y.

A Mother's Struggle With Appetite.

A picture for you, reader. A father, mother and five children live in a humble home in Philadelphia. The youngest child is a mere baby of two years. The father wakens in the morning to find that his wife has slipped away, and searching, finds her in the bathroom, dead from self-asphyxiation. She leaves this note to him:

"Tony: You will be surprised to hear I have gone away—where, I don't know; but before the day is over you will find out why. Be good to the baby. I know you will never forgive me for what I have done. God help and have mercy on me. Good by to all. May God be good to you all. From a wretched and bad wife and mother. My last good night. MOTHER."

Within a week this mother had attempted her life twice, but her husband's love and watchfulness had prevented her from succeeding before.

STORY OF HER STRUGGLE.

"Why," you ask, "did she persist"? It is not a strange story, be assured. She was a victim of the liquor habit. She had been accustomed to beer from childhood. Gradually the craving had grown upon her until it was a mighty passion, that surged through her veins, and would not be stilled. More fiery liquors were craved, and drunk. A few months ago she had delirium tremens. Then she realized her danger and fought desperately for relief. She summoned all her powers of mind to the task. She struggled bravely against the thirst for three weeks, but then gave up, in real despair. The sequel was another attack of tremens. Then she went under treatment, but no good came of it. Then she ran the gamut of patent medicines and recommended remedies. But her attacks of delirium were frequent, and more than once she lay at death's door. Her husband mercifully and tenderly nursed her through these crises, and loved her, loyally and faithfully. But the end was reached, as the story above records it.

HOW SHE BEGAN.

Out of the warp and woof of daily life, gleams the pitiful story of Mrs. Gruber, victim of habit. It was nothing but the "health drink" of "hops and malt," "used by Germans as freely as we use tea or coffee" What's the harm in a glass of beer? "At the end it biteth like a serpent and stingeth like an adder" Let it alone. Mrs. Gruber's story is why—not the only one, but if it was, it's enough. Leave the concocters of rot, disease and death to fatten by some other device than that of poisoning you. Leave the saloons to strangle and poison themselves, and the children of their own keepers You keep away.

Mrs. Gruber lived in Philadelphia. So how does this interest us? The question deserves answer, and shall have it. It is this. When the unortunate woman set out to fight for her life, she found herself confronted on every side by a great system to drag her down from her feeble resolution. There were windows, displaying bottles which glittered alluringly, and sang siren songs of delight to the passion burning within. Open doors on the streets poured forth the odors of liquor, to feed the fires that were scorching her feeble will. That is why she failed.—Kane (Pa.) Leader.

Notice.

It was stated that they had 410 students enrolled at Mississippi College, and it should have been 395.

Dr. Lowrey has raised $3,000 more for the college at the association which met at Indianola.

Resolved, That we heartily thank Hon. E. F. Noel, C. H. Alexander and other leading lawyers and prominent persons for their efforts, without pecuniary compensation, to defeat and destroy the liquor traffic in all its forms in our State.

J. H. WHITFIELD.

Passed Oct. 12, 1906, by Central Baptist Association, in its annual session at Salem church, in Hinds county, Mississippi.

J. H. WHITFIELD.

What Had She Done?

"What have I done that I should be used so?" asked a forlorn woman. Her appearance told of poverty and suffering. Asked to explain the treatment she had received, she said, pointing to a rum-seller:

"He took my husband, as faithful a man as ever wedded a woman, got all his money, burnt up his heart, ruined his body, palsied his tongue, and sent him home to inflict on me all the curses which overhung his own guilty head, and on his family shame, that neither toil nor tears can wipe away; and now that husband is in the grave, with no one to weep for him, or console his wife and children. My son caught the spirit and followed the example of his father; was enticed by the same rum-seller, and drained of all that he could earn as supply, till he came back to me, not a son, but a useless carcass, quickened with the spirit of a fiend, and has ended his career, not in death, but crime, at the thought of which I cannot hold up my head; widowed, childless, and old—Oh! God, what have I done that I should be used so?"

What heart would not be touched by such a story of woe? What think you of the creature whose traffic works such horrible things? Alas! for the people who consent to such traffic.

TO CURE ECZEMA.

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Blotchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & Co., 531 Commerce Street, Philadelphia, Pa.

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HICKS' CAPUDINE (LIQUID) has CURED all aches and pains, colds and indigestion for many years, and has given satisfaction wherever used.

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Get a 10c Trial Bottle Today

Regular Sizes, 25c and 50c

ALL DRUGGISTS SELL IT

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PECAN TREES

Bearing, Budded and Grafted. Gold Medal, St. Louis 1904. Write for 3d edition of "The Pecan Tree, How to Plant, Grow and Buy It," also for price list. THE G. M. BACON PECAN CO., Inc., DEWITT, GA. Key 9.

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THE AMERICAN WELLWORKS

WOMAN'S WORK.

Mrs. Julia T. Johnson, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President, Meridian; Mrs. W. R. Woods. Secretary, Meridian.

Grenada, Miss., Sept. 27, 1906.

Dear Mrs. Johnson:

Just now as we are rounding up our work, and making our report for the associational year, seems an appropriate time to redeem my promise, and write you something of our work.

We have in the First Baptist church here a Woman's Missionary Society of thirty-five members. We meet every week and pay ten cents a month dues. We have done real good work this year, and made advances along several lines. Have had many enthusiastic meetings, even during the hot summer months. We have devotional exercises at the first meeting of the month, and usually have work for the other meetings. Just now our work is quilting. We receive one dollar for each quilt, and easily quilt one in an afternoon.

During our gracious good meeting which occurred in July, we had a ladies' prayer meeting every afternoon. We found it a great pleasure and help, as many of the ladies led in the meetings and offered prayer, who were never willing to do so before.

Our greatest undertaking this year, has been some very much needed repairs on our church, though we have kept up our regular contributions to missions. Our dues are always devoted to this part of the work.

For the quarter just ending, we had ten dollars for State missions, twelve for charities, ten for Orphanage, twenty-three for recovering inside doors of the church, and a box worth sixty-six dollars for the Orphanage. We had our regular religious services, humbly praying God's blessings upon all the children in the home, and also upon the consecrated men and women who care for them. We then packed the box. It contained many warm jackets and coats, numerous other garments, and also some nice dishes.

We go to the association full of enthusiasm, reverently thanking God for His goodness and many blessings, during the past year, and praying that He will in His wisdom and mercy make the next one still better.

We regret to lose from our midst, Mrs. Addie Walters. She has just moved to Blue Mountain. We commend her to the sisters at Blue Mountain, as and earnest faithful worker and consecrated Christian.

Asking God's lessings upon you, and all His faithful ones, I am,

Yours in the work,

MRS. R. W. RAY.

Pres. W. M. S.

Then, O my soul, be ne'er afraid,
On Him who then and all things made
Do thou all calmly rest;
Whate'er may come, where'er we go,
Our Father in the heavens must know,
In all things what is best.

Paul Fleming.

Dear Editor of Woman's Work:

So many of our sisters seem to think a woman's meeting at our associations impracticable, somewhat out of place, and do not see very much good in it anyway, that I thought I would write concerning the meeting held at the Strong River Association at Maza September 18-19.

The ladies planned their meeting so as not to interfere with or interrupt the proecedings of the association

By friendly consultation with the pastor, leaders and speakers of the association, it was agreed to hold two meetings, one early in the morning, 9 a. m., and one immediately after dinner, during the time of devotional exercises. So at 9 a. m. Wednesday morning we met in the Methodist church.

We were welcomed by Miss Maud Gunnel. How great a pleasure it is to have the younger girls come in with their vivacity and activity aiding us and gaining knowledge and experience from us—thus becoming much better fitted for the future —than we now are, to carry on this great work when our day shall have passed away

Miss Bush of Braxton responded to the address of welcome, telling in her sweet, gentle dignity how we were to meet with them.

There were reports from four societies. And after questioning among the sisters present it was found there were some other churches with societies, but they had not kept any account of what they had done, so though the effort had accomplished good work there was no record of it.

If records and reports are good, useful and indeed needed for churches, Sunday schools and all other kinds of work, why not good and needed too for this special work—our ladies band themselves together to do?

Now the very point of all our woman's work for women is to unite in the study and reading of missions, to pray (the most and then to report. We can only get this report through good organization. Every other kind of enterprise in the world understands this, save our churches and especially our women.

The meetings at Magee brought this to the minds and laid it upon the hearts of the sisters very forcefully and several promised to make some effort to interest their sisters and pastors in their respective churches; to get them to band together and to report their work to Mrs. Woods, so that the Baptists of Mississippi may know what great things their sisters are accomplishing through this united effort

Mrs. S. A. Thames, president of the Magee society; Mrs A. L. O'Briant, the pastor's wife, with Miss Dora Smith as organist and Mrs. Woods as secreatry, had prepared well for this meeting and made possible the gathering together the ladies of Strong River Association. There were two very fine papers. One the report from Mendenhall by Mrs. Walker, the other a most excellent paper on woman's work by Mrs Hurt, formerly of Winona.

So take note, sisters of the different churches, where our associations meet; this matter is largely in your hands.

I learned many things from these wide-awake consecrated sisters.

We can prepare for a woman's meeting to be held during our associations. The meeting or meetings can be held at a time that no one need miss any of the business or addresses of the association.

The consultation, the interchange of ideas and plans, the reports of money given and work done all tend to strengthen and encourage others to push on, until indeed our whole Southland of Baptist sisters may be one band of women working through our churches for the spreading of the Gospel in our State, home land and "to the uttermost parts of the earth.

Mrs. O'Briant was unanimously elected vice-president of the Woman's Missionary Union work in the Strong River Association. desire to organize, write to her at Magee and she will help you all you need.

After the close of the association, the ladies of Magee society gave a reception to the ladies present at the lovely home of Mrs. W. F. Smith, where Miss Dora and Mrs. Dr. Williams of Jackson, assisted by the society ladies, dispensed their gracious hospitality to the delight of all present.

A VISITOR.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard Grove's Tasteless Chill Tonic. You know what you are taking. The formula is plainly printed on every bottle, showing it is simple Quinine drives out the malaria and the Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers or 27 years. Price 50c.

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Do you know A. S. Padelford in the capacity of a tuner? Then, if you need him, Address

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giving assurance that every need and every taste among Companion readers will be satisfied. Governor Folk of Missouri, Edward Everett Hale, Margaret Deland, Commander Eva Booth of the Salvation Army; Gen. A. W. Greely and Ion Perdicaris are among them.

The Editorial Page

has words of help or information for every age, and deals not only with the affairs of the nation and the world, but with such more intimate topics as personal conduct, domestic economy, school, church and community.

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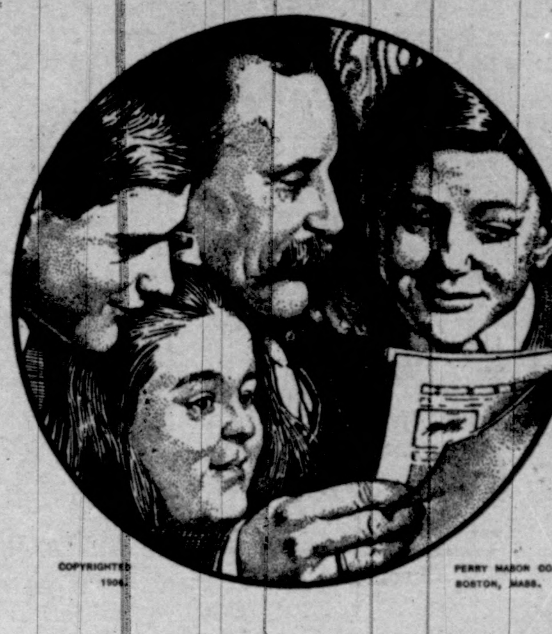
The Companion is distinguished for the number and excellence of its sketches and stories which take not more than a minute to read. They are always new, always well told.

The Children's Page

for those who wish to read about children, those who read to children, and the young readers who read for themselves.

As much reading in the year as would fill twenty 400-page Novels or Books of Science or History or Travel ordinarily costing $1.50 each.

Illustrated Announcement for 1907 and Sample Copies of the Paper FREE.



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THE YOUTH'S COMPANION, BOSTON, MASS.

Saloons the Allies and Breeders of Crime.

During the three months of prohibition in San Francisco after the great fire and earthquake while the city had prohibition the city was comparatively free from all kinds of crime. Before the fire it was the Sodom of the South, having more saloons than any other city, and all the natural allies of the saloons—gambling hells and brothels. After the earthquake the saloons were closed for three months and in the absence of police regulations there was scarcely any crime. The authorities raised the license from $100.00 to $500.00, and there was 1,500 saloons started and there is to be 1,500 more opened.

It is now as bad as it was before the earthquake. Men and women have to go armed and the citizens have organized a law and order league and do patrol duty.

When the race riot was on in Atlanta the saloons were closed for eight days and all liquor licenses revoked, and when trouble arises anywhere the saloons are closed until it is over. Why not keep them closed, and not have the trouble? In Atlanta, a committee of the council was appointed to go over and examine all the licenses. Those saloons against which valid objections were raised, and which were shown to have been breeders of drunkenness, disorders, or crime were refused new permits, and were ordered permanently closed. The council also reserved to itself the right to revoke any license whenever the owner was found to "run" an establishment that was disorderly or dangerous, or which threatened to provoke a breach of the peace, or to encourage or develop crime. This is the version of metropolitan papers. All saloons are breeders of crime and breeders of drunkenness; that is what they are in business for, to manufacture drunkards and breed crime.

Dr. Beverly Warner of Trinity church of New Orleans, sounded a timely warning on the negro question in his last Sunday's sermon, which is growing more pressing and more threatening, that the situation is not improving and that the desperate remedies have been resorted to as a cure or remedy for certain outgrowths of the question for crimes that have recently sprung into existence have failed to produce any improvements. His first proposition is the suppression of the dives, the saloons and similar haunts where crime is bred, where the negro is incited to violence and where in consequence, race prejudice and animosity are developed.

Not Needed.

Mississippi does not need the saloons in her business. If the saloon is bad and has a corrupting influence on the seller and the drinker, they should be outlawed. The Christian people could do it if they would exercise their right of franchise. They don't go to Jackson and enact laws, but their representative does. If you will elect a Governor, your legislators and senators that don't drink it and in favor of statutory or constitutional prohibition or both we can have it. Have them define their position.

W. H. PATTON.

Shubuta, Miss., Oct. 11, 1906.

Bargain Rates Via FRISCO

From Memphis, Tenn. To

Athens, Ga., and return, on sale various dates Double daily sleepers to Atlanta. $14.95

Boston, Mass., and return, on sale daily Via Savannah O. S. S. Co....$51,90

Cedar Gap, Mo., and return, on sale daily..........$10.00

Denver, Colorado Springs and return, On sale July 10th. to 15th....$25.00

Denver, Colorado Springs and return on sale daily Through sleeper every day. $30.00

Eureka Springs and return on sale daily $13.50

Also very attractive vacation rates to this popular resort, includind accommodations at the famous Cresent Hotel.

Los Angeles, San Francisco, and return On sale June 25th. to July 7th....$61.15

Los Angeles, San Francisco, and return On sale daily........$71.00

Mexico City and return on sale June 24 to July 6th. $47 05

New York City and return via Savannah and O. S. S. Company on sale daily, ...$46.40

Omaha. Neb., and return, on sale July 10th., 13th........$21.80

Portland, Ore., and return on sale June 15th., 22nd........$62.50

Ravendon Springs, Ark., and return on sale daily........$ 6.08

Salt Lake City and return, on sale daily........$43.00

Washington, D. C. and return.. $23.0d On sale June 29th. July 2nd. and 3rds. through sleeper every day via Richmond.

Homeseekers rates to Texas, Oklahma, and Indian Territory, on sale first and third Tuesdays June and july.

Write for full information. Attractive literature worth reading, sent free.

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Relief In Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "NEW GREAT SOUTH AMERICAN KIDNEY CURE." It is a great surprise on account of its exceeding promptness in relieving pain in bladder, kidneys and back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy Sold by Jones Drug Co. Jackson Miss

DON'T SWALLOW IT.

Don't be forced to swallow those mucous discharges which drop into your throat, caused by catarrhal affection.

Porter's Ca-Tarrh-O is guaranteed to cure catarrh when applied regularly according to directions. Try it.

Don't be beguiled into thinking you can be cured of catarrh by merely smelling of a medicine. Get a box of Porter's Ca-Tarrh-O, price 50 cents at all druggists. Send stamps if not kept by your dealer.

Porter's Ca-Tarrh-O contains neither opiates nor narcotics. It is simply antiseptic and curative. Sold on a guarantee.

PORTER MEDICINE CO., PARIS, TENN.

Deaths.

Robert Hester.

Little Robert Hester died August 21, 1906. He was sick only a few day's with congestion. He leaves a mother three brother two sisters and a number of friends to mourn. Its hard to give him up but it was the Lords will. We will see him on earth no more the last of him is gone. When in that home of rest, we'll find him on Jesus breast. He was laid to rest in Concord buring ground August 22.

So fade the lovely, blooming flowers
Frail smiling Solace of an hour.
So soon our transient comfort, joy, and pleasures only bloom to die.

ANNIE L. KINARD.

MARRIED.

Mr. A. A. Autry of Ashland, Miss. and Miss Hattie Hudspeth of Pine Grove Miss. were married on Sept. 19th, by Rev. W. E. Berry of Blue Mountain.

On Oct. 3rd. Mr. Claude Reaves and Miss Jennie May Thurmond were married by the same minister. Many were the congratulations extended to the newly married.

W. E. BERRY.

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Cozy Homes.

The discovery of a new wick principle—so effective and yet so simple that it's a wonder no one thought of it before—has so revolutionized the manufacture of oil heaters and lamps that explosions, smoke and smell, caused by imperfect wick arrangement, may safely be regarded as things of the past.

This new wick attachment is to be found on the Perfection Oil Heater. Interesting tests show that, although the heater gives intense heat, the wick cannot be turned too high or too low—absolute safety thus being assured. One other feature which is worthy of mention is the smokeless device which prevents all smoke and odor. The portability of the heater also commends it for general household use. Heater is very light and can be easily carried about. Its simple operation, usefulness in heating water and warming cold rooms make it a most handy and useful article in any home. This heater is so far superior to other oil heaters, and is of such fair price that its universal adoption is but a matter of time.

The Rayo Lamp, which is made by the manufacturers of the Perfection Oil Heater, is without doubt the best lamp for all-round household use. Is equipped with the latest improved burner, and gives a bright, steady light at small cost. Suitable for any room, whether library, dining-room, parlor, or bedroom.

The Perfection Oil Heater and the Rayo Lamp form a combination that for real home comfort cannot be equalled. When consideration is taken of the simple operation of both heater and lamp, their absolute safety, the intense heat generated by the one, and the bright and steady light given by the other—all without smoke or smell—their value in any home, large or small, can be somewhat appreciated. Sold by all good dealers.

WE SELL
SOUTHERN GIRL SHOES
LONG WEAR

Famous for their Winsome and Sterling Qualities
IN VARIOUS LEATHERS AND PATTERNS
$2.00 TO $2.25
MADE BY CRADDOCK-TERRY CO. LYNCHBURG—VA—

Chronicles.

L. A. D.

In the early part of the year 1850, I was traveling horseback in the western part of Mississippi, mostly in Warren and the counties below. My stopping place in Vicksburg was with Bro. W. H. Sparke, to whom I was indebted for many kindnesses. The church there was very weak, but had some noble and faithful members. Among these, Sister LeGrand was pre-eminent. Bro. Daniel Russell, a recent accession from the Presbyterian ranks, was pastor.

Ten miles southward was, and is now, old Antioch, where I was a frequent visitor; making my home with Deacon Levi Stephens, generally. He was the father of our good Sister E. C. Bolls. In the vicinity was Elder S. W. Sexton and his son Deacon D. S. Sexton, and other esteemed friends. Later I was a sick man; cared for by Pastor E. C. Eager and his noble wife. Bro. E's first pastoral charge in the State was at Grenada, my father being one of the deacons of the church there. That was many years before. It was during this time that I heard Bro. W. W. Bolls preach his "trial sermon."

A few miles below was a little church called Bogue de Sha, to which Bro. Sexton ministered, as he had opportunity. Bro. Turner held his membership in Warrenton, I think. Mont Albon, the first station on the V. & M. railroad, had a small church; and there was another at Bovina. Northward was flower Hill, the Bolls family being of the former and Bro. John Slater the latter. Bro. B. B. Gibbs was serving some churches in that region, and Bro. D. T. Dupree. I sometimes traveled with these brethren, and among the homes visited was Bro. B. T. Edwards and Dickerson Watts, and Mrs. Messenger.

Crossing Big Black, we could go a little distance to Bro. M. W. Philips, of Harmony church—near the home of the Montgomerys. The names of Auburn, Cayuga, etc., we do not now hear—passed away, possibly; as well as the names of old time ministers, such as C. S. McCloud, J. B. Stitsler and even D. E. Burns. Some remember Bro. L. B. Holloway, doubtless, and a few, perhaps, Bro. M. W. Christman, of Fort Adams.

There was a live church at Fort Adams, of which Bro. Jabensa Dorsey was a member; and another at Percy's Creek, in which Bro. S. E. McDonald was a worker. Woodville had the shell of a once nice brick house of worship, then abandoned by shepherd and sheep and given over to goats. Natchez was in the midst of a council to adjust differences in the First church. It resulted in the organization of Wall street church, with Bro. T. G. Freeman, pastor. Deacon Ira Carpenter remained with the First.

There was no live organization at Port Gibson—Bro. Levi Elmore hailed from there, I think. But old Fellowship was active: it was the church of the McGills, the Colemans and Griffings. Bro. E. C. Eager had been its faithful pastor. I think he was succeeded by Bro. C. S. McCloud, previously of Columbus and Starkville. I found a little church at Grand Gulf, to which Bro. V. W. Brock was preaching. Claiborne county was not rich in Baptist churches at that time. A little distance across the line, in Copiah county, it was different. But of that later.

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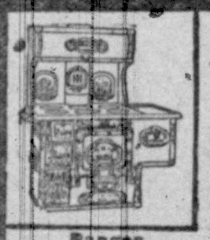
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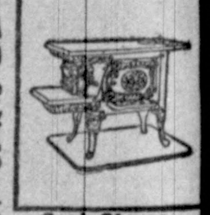
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Accounts solicited, and special attention given to Collections.

Time and Place of Associational Meetings.

October.

Kosciusko, Spring Dale, 10 miles north Kosciusko, Friday, 19th.

Choctaw, Salem, Kemper county, 16 miles west of Shuqualak, Friday, 19th.

Hopewell, Harpersville, 10 miles north Forest, Saturday, 20th.

Lincoln County, Mt. Zion, 7 miles west of Wesson, I. C. Railroad, Friday, 20th.

South Mississippi, Mt. Vernon, 17 miles west Osyka, I. C. Railroad, Saturday, 20th.

Trinity, Hohenlinden, nearest railroad sattion, Mantel, on M. J. & K. C. Ry., Oct. 24, 1906.

Bogue Chitto, Tylertown, Friday, 26th.

Sipsey, Liberty Grove, Oct. 26; Amory nearest Ry. station.

Harmony, Center Hill, 14 miles south Kosciusko, Friday, 26th.

Lebanon, Wiggins, G. & S. I. Railroad, Wednesday, 31st.

Bethel, Ebenezer, Leaf River, Oktibbeha, Pearl River, Red Creek and Tombigbee Associations failed to report place and time of their meeting.

We will thank any one who knows, to furnish us with time and place of meetings of associations not given above, and to correct any errors that may be discovered in time and place given.

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On Friday night, Sept. 6th, North Gulfport Baptist church began a tent meeting, with H. C. Roberts, the Biloxi pastor, to do the preaching. The weather was very unfavorable—rain nearly every day. Yet I never saw a greater interest manifested on the part of the people. We only had services at night and the people would brave the threatening weather and begin to fill the tent before we could get it lighted up. Bro. Roberts preached a plain, strong and forcible gospel, and as a result of this fact we had fifty-eight (58) additions, thirty-two (32) for baptism and twenty-six (26) by letter. The Lord was gracious and abundantly blessed and the gladdened heart of the pastor is rejoicing in His goodness. The meeting continued until Friday night before the fourth Sunday, lasting sixteen (16) days. Old gray headed men and women found the Savior and were baptized in his name. We had thirty-six (36) additions to the Sunday school the Sunday after the close of the meeting. On last Thursday night our little house in which we worship was so crowded that we forcibly realized the necessity of building a house of worship at once.

Allow me to recommend Rev. H. C. Roberts to any pastor desiring efficient help in a series of revival services

Fraternally,

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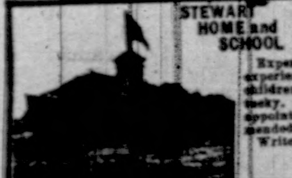

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The Secret of Revival.

By Homer F. Yale.

There ought not to be any secret about it. But there is. Yet it is simple when one comes to experience it and realize how it comes about. It comes from above. Its source is not in our human nature. It is God coming into the soul.

How is it brought about? By repentance and faith. Any soul that will absolutely give up every sin; every wrong thing in the heart and life, the smallest as well as the largest, and will let Christ come in and will trust him to come in and fill the heart with himself—that soul will receive a new life.

It will be a new life of which he will be conscious, so that there will be no doubt about it. We know that we are alive physically because we are conscious of life. When we are truly born again and Christ comes in and fills us, then we are conscious of Christ's presence and of the new life in us.

But the conditions of receiving Christ and the new life are absolutely fixed, set and unchangeable. Christ will not fill a heart that has any known sin in it. The smallest wrong thing cherished in the heart will keep Christ out. Repentance of every known wrong, small as well as large, is absolutely necessary.

The way is so simple, so easy, and yet so hard to find! Let us give up everything wrong in our hearts and life, and trust Christ to come in, and he will give us a consciousness of his presence that will fill us with joy and peace and hope and thanksgiving, and will make us long to have others know Christ too. No matter if we are church members, if we are not conscious of the presence of Christ, we need to give up some sin.

If on examining our hearts carefully we cannot find a single wrong thing that we are cherishing, and we are still not conscious of the presence of Christ, then we are either neglecting some known duty or we are not trusting Christ to come in and fill us and make himself known to us.

There would be immediately a tremendous revival throughout our land if every so-called Christian would renounce every known sin, trust Christ to come in, and then let Christ guide in every duty. We should then be conscious of Christ's presence and he would work through us powerfully in helping others. Neglect to do the next thing Christ calls us to is as great a sin as deliberate wrong.

This consciousness of the presence of **Christ will not remain** with us unless we continue to avoid every sin, and continue to trust Christ, and continue to be obedient to his leading. We must let him reign in our hearts and let him be our guide in everything. He will not call us to anything where he does not go before us and with us. Duties are easy and pleasant when done under his leading, in the consciousness of his presence, and by his power.

Now that we have learned the secret, shall we examine our own hearts and see what it is that is keeping out Christ and preventing our consciousness of his presence? Is it some small sin, or is it failure to do some duty, or is it our lack of trust? Do we want him to come in and fill us so that we will know absolutely that we are conscious of his presence? Do we want Christ?

The secret of revival is also the secret of conversion and coming to know Christ in the first place.—The Standard.

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Kansas and Prohibition.

Charles M. Sheldon has recently published a review of twenty-five years of prohibition in Kansas which is certainly a strong showing. Very briefly his points are as follows:

In three-fourths of Kansas today the prohibitory law is as well enforced as other laws.

Practically all the ten thousand school teachers in Kansas believe in the prohibitory law.

The law has so put the stamp of the criminal on the brewer and liquor seller that he has no social standing whatever.

The economic value of the law is beyond dispute. Kansas has the smallest number of paupers to population—1 to 1,000—of any State, and the smallest number of drunkards.

The cost of enforcing the law is small, in some towns only fifteen cents per citizen per annum.

Less than ten thousand barrels of liquor are annually sold in Kansas.

The prohibitory law has united men and women of differing religious and political beliefs.

The law has educated the young people to regard the social custom of drinking as an evil.

McComb News.

Oct. 8, 1906.

The First church has called Solomon and Bamber and singer for another year. In eighteen months there have been 248 members added to the church, 189 of these for baptism. In that time the church has raised $14,000.00 and completed a magnificent church building. Bro. Solomon has held 15 meetings, with results of 408 additions. The Sunday school has grown from 85 to 396. In 180 days Bro. Solomon has preached 257 sermons. Whatsoever thy hands find to do, do it with thy might. I am glad to hear of two men like Solomon and Bamber working together for the kingdom of the Lord Jesus Christ.

Respectfully,

C. C. JONES.

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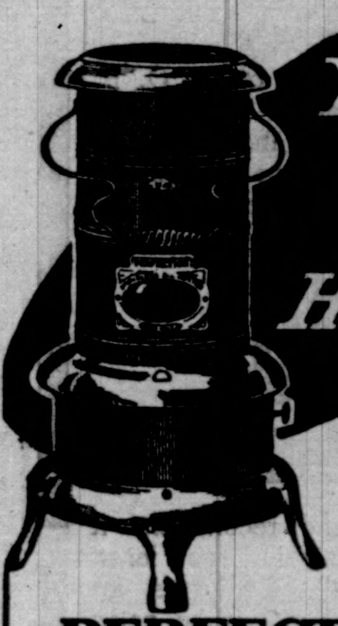

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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent $14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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No. 62 WILLARD BLDG. 320 CHESTNUT STREET — ST. LOUIS, MO.

CUT THIS AD OUT send it to us and we will mail you free the most complete catalog of vehicles and harness ever printed. ... All vehicles shipped direct from our factory.

MARVIN SMITH CO. CHICAGO, ILL.

Good Deed

It was a good deed on the part of Dr. O. P. Walker, the well known physician of Motz, Ark., to write as he did, unsolicited, for the benefit of suffering women, the following letter, now published with his permission:— "I send you my unqualified endorsement of that great remedy

WINE OF **CARDUI**

Woman's Relief

I use it in my practice and recommend it to my patients, and last, but not least, I gave it to my wife." Cardui is for all women, who suffer from the pains and diseases peculiar to their sex. It benefits, relieves, cures. Try it.

At all Druggists

Write Us Freely describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

S 7

Poor Little "Peach."

Yes, daily life is full of tragedies.

They are so many, so frequent, so common, that the world doesn't know and doesn't care much

The barber who shaved me slowly rubbed the lather into my chin and said: "I'm going to be married next week. Picked out a country girl. They are the kind. No hifalutin' notions. She is a peach."

The man was a born kicker. He growled at the world, at his job, at the weather, at his wages. Mention a person of prominence and he would try to show that that person was either a robber or insincere—full of flaws. He was a grouch. He annoyed. And he drank.

Poor little peach!

A hell of man's making was waiting for her. You couldn't stop it. That is the way of so many of those marriages. There is no way to stop the sorrow and tragedy.

When a woman loves——?

They were married and they went to live in a flat and the barber said they were happy. And another day he laughed and said that the "poor little fool was homesick." He thought it was a fine joke.

And one day there was a new face at the second chair.

"What's become of Joe?" I asked the boss.

"To hades with Joe," he snapped. "Drunken cur, and I fired him out. His grouch was so big that he hurt business. He hasn't been really sober in six months. His wife was here. She looked scared to death and she cried and asked me to take him back and begged me to make him stop drinking. No use! Guess it is hard lines for her. She sure looked the part. Next!"

A woman's life ruined almost in the days of its making.

A little romance destroyed almost before happiness had gained a foothold.

Not even loved as a woman should be loved.

Poor little peach.—Rural Weekly.

ANOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the ki neys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This si ple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightnes the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232 Notre Dame, Ind.

Help is offered to worthy Young People.

We earnestly request all young persons, no matter how limited their means or education, who wish to obtain a thorough business training and a good position, to write by FIRST mail for our GREAT HALF OFFER.

Success, Independence and probably Fortune are Guaranteed. Don't delay. Write today.

THE GEORGIA-ALA. BUS. COLLEGE.
Macon, Ga

The way out of Malarial Sickness.

"Last fall I was down with Malaria, could not do one lick of work, and doctored for nearly onx month to no good. I was advised to buy a do lar bottle of Hughes' Tonic. After I had taken three doses I felt better, and after taking one bottle I was a well man. At Druggists 50c and $1 00 bottles.

Prepared by
ROBINSON-PETTET CO., InC., Louisville

For Sale.

A beautiful residence, well located, waterworks and electric lights, barn, garden and outhouses all new. Will sell for part cash and good terms on balance. Apply at once. H. C. JOYNER. Clinton, Miss.

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Handle high grade PIANOS and ORGANS. Does your church need an Organ? We can furnish it from the smallest "Baby organ" to the largest Pipe Organ the best manufacture. Our Parlor Organs are the best on the market, and our prices and terms are as reasonable as that of any music house in the South. W the celebrated Kimball, Knabe, Hobart M Cable, Whitney, and Hinze. We sell for cash or on the installment plan. Before purchasing, write or come to see

John W. Patton Music Company.

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